

have all that they might have had. But was there no lack of patience and forbearance on the other side? Was it a case of Joseph running off into Egypt, or did he go because he had to go? I see much of the old story repeated. Perhaps there would not have been so much trouble, but Joseph got to telling his dreams, and somehow this did not produce the most salutary effect. He dreamed and in his dreams he saw Sunday-schools, colleges, a supported ministry, missions, etc. Well, Joseph couldn't help but believe in his dreams and so he kept on talking about them, and his courage seemed to increase as he talked, and at last the head of the family, (Annual Meeting) saw fit to rebuke this "dreamer" and said, (Gen. 37: 10,) "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee?" Time passed on and Joseph's brethren and father were only too glad to bow down to their great forerunner and deliverer. And they wept tears of joy as they embraced one another. And who is it that has not been forcibly reminded of this scene in the history of the Dunker family? There is but one exception. The time of embracing and weeping together tears of joy has not yet come. The family reunion has not yet taken place. May God grant that that too may materialize in the near future. Why should it not be so? Our G. B. Brethren will readily agree with me that the claims made upon them by the Progressive Brethren twenty years ago have been since then virtually acknowledged and granted, shall I not say universally and almost without an exception. Has it not been another case of "Conservative" Jacob bowing down to "Progressive" Joseph? Without the Progressive movement and agitation would there have been salvation or escape from the spiritual famine that was near at hand? Take away the colleges, the missions, the Sunday-school, etc., and what an awful famine would be upon us today! And had there been no Joseph telling his dreams could we have had deliverance from the impending famine? But I hear some brother in the G. B. family say, "you must admit that Jacob has not yet bowed down to Joseph in one respect."

He refers to the "dress" question. Well, let us see, Let us note just a few facts in the case and let them speak for themselves. First, every well informed person knows that today there are not only hundreds but thousands of members in the G. B. fraternity that so far as the "order" of dress is concerned they totally disregard and repudiate it. This they have done for years and years, and now for several years many of their leading ministers baptize the lady candidates without requiring them to lay off the fashionable hat and adopt the bonnet and cap, the accepted "order" for the sisters for many years, and concerning which, in my judgment at least, more trouble and contention and division has come, than from all of the other things put together. But I feel that I can go a step further and say that Jacob

has bowed down to Joseph even on this point. To prove this I cite you to what the editor of *The Gospel Messenger* has said on this subject. Please turn to No. 25, present year, p. 394. The editor there plainly states concerning "the order" of the church that it "can be made a test of official position," but not a "test of fellowship." Well, it is still "better farther on." Five years ago in this city because I took the liberty to baptize candidates without making the "order" a "test of fellowship," I laid the foundation which a little later resulted in receiving a notice from a committee from A. M. that unless I confess my mistake—that was the sum and substance of it—and do so within sixty days, I should no longer be a member of the G. B. church. Well, praise the Lord anyhow! According to the flesh, I did not enjoy taking a trip into Egypt on such short notice, but I went at any rate and God has been with me and provided an abundant measure of corn, and now I wish to still share it with my brethren who may still follow on. And the best of it is, the same God that gave Joseph a heart to not only provide food for his brethren, but to love them and have a forgiving spirit towards them, has given me also the same spirit, so that as I write these things, I do it, not criticisingly but because I love them still with all my heart, even those who rejected me on such short notice. I pray for them all daily. Let us all see to it that we have that love that "thinketh no evil" without which all else will prove in vain. When that love fills all of our hearts there will be a grand and glorious reunion. We can then embrace one another joyfully and not need to refer to "Old Order," "Conservative," nor "Progressive." If we love not one another whom we have seen how can we love God whom we have not seen?

My letter is growing too long. And yet I am not done. I may have still something more to say a week later. May the Lord guide us all to his glory!

W. M. LYON.

315 9th St., S. E.

THE FOREIGN MISSIONARY SOCIETY

J. C. CASSEL

Such as have read the partial program of the coming National Conference have noticed that Saturday afternoon is given over to the above society for the transaction of its business and the reading of papers prepared on foreign missions. No doubt brethren Mackey and Furry to whom subjects have been assigned will present strong papers on the importance of sending the gospel to the "regions beyond."

EVANGELIST readers will remember that the basis of membership in the Foreign Missionary society is a membership subscription of five dollars per year. Some sixty subscribed at last year's conference, of which some twenty have paid up. It is to be hoped that by conference time all will have paid so

that we may have a considerable working body at the conference to determine the future course and work of the society. Some of our brethren whose hearts are on fire with zeal for this particular branch of work are becoming discouraged with the *do-less ness* of the church in this direction, consequently it is important that some advance steps are taken so as to encourage all with some prospective work.

There should be at least five hundred members belong to the society, that would bring in twenty-five hundred dollars per year, a large enough sum to launch a work in Cuba, Porto Rico, or some South American point.

Being connected with the General Mission Board and the College Board I am keenly sensible of the needs of those institutions, and I would not urge, or advise any measures that will interfere in the long run with the triumphant success of them, but I candidly believe that a foreign work once well under way would largely contribute to the success of all the other branches of our church work. It would make the church feel that she had entered into the work that is committed into her hands, along with nearly all other denominations that have preceded us.

If we have a larger measure of divine truth than other denominations it ought to result in a deeper sense of consecration, and more liberal support of evangelistic work than is found anywhere else, so as to give proper emphasis to our claims; is such the case? I fear not.

The Moravian church has contributed as much as twelve dollars per capita per year to foreign missions, and one out of every sixty of her members (if I remember correctly) is a foreign missionary.

The Mormon church (anti-Christian) makes it incumbent upon her young men to give several years to missionary work just the same as military service must be rendered in European countries.

The Disciple church far outstrips us in missionary zeal, and resultant prosperity.

Our ministry instead of being contented with the greater or lesser success of their work, ought to study comparative church history for pointers on missionary enterprise. The great commission ought to be the impelling motive in all missionary work, but next to that a little holy rivalry will tend to holy zeal in the work.

If our churches would subscribe for the *Missionary Review of the World* or some other good missionary journal, and get their ministers to read copious extracts from them to their congregations it would save the minister much hard study in the preparation of sermons, and bring about better results than mere abstract discourses.

These are merely suggestions to stimulate thought upon the great question of foreign missions. I trust they may tend to arouse zeal and interest in the work so that we may come together determined to take some forward steps at the coming conference.